Some Anons have recently expressed interest in having more “book club” threads, specifically works written by people within the higher levels of the global power structure. I’ve decided to contribute. Today, I want to discuss an official United Nation’s document titled “UNESCO: Its Purpose and Its Philosophy” by Julian Huxley. Keep in mind, this is going to be an info dump and analysis thread with an abundance of text and contextual historical information. If that’s not your thing then this thread isn’t really for you.

Before we delve into the contents of this book, I want to provide some contextual background information on both its author, Julian Huxley, and the Huxley family from which he descends.

The Huxley family is an elite British bloodline whose members often specialize in the fields of science, biology, and medicine. The dynasty first gained prominence under Thomas Henry Huxley who began the family’s scientific tradition. T.H. Huxley was an English biologist and anthropologist who specialized in comparative anatomy. He was such a fervent supporter of Charles Darwin’s theory of evolution that he became known as “Darwin’s Bulldog”.

Aldous Huxley was undoubtedly the most famous member of the Huxley family. He was a British writer, author, and philosopher. He was the author of the critically acclaimed novel Brave New World. Similar to George Orwell’s 1984, conspiracy researchers contend that Huxley’s novel Brave New World is a form of “predictive programming” through fictional literature, whose author was familiar with and complicit in the world agenda.

Aldous was also a guest teacher at the Esalen Institute in Big Sur, California. The Esalen Institute played a key role in the Human Potential Movement and the New Age Movement of the 1960s and 70s. He also gave a very famous lecture at the University of California, Berkeley, where he discussed how totalitarian governments could use pharmacological, biological, and psychological methods to achieve societal control. He referred to this process as “the Ultimate Revolution” or “the Final Revolution”. I will provide a link below if you want to listen to this talk.

He was also involved in the psychedelic movement, heavily promoting and allegedly ingesting Lysergic acid diethylamide (LSD). He became an advisor to Timothy Leary and Richard Alpert during their psychedelic drug research conducted at Harvard, better known as the Harvard Psilocybin Project. In a letter to Timothy Leary, he supposedly wrote about a conversation he had with MK Ultra doctor Louis Jolyon West who was conducting experiments on sensory deprivation. This has led some conspiracy researchers to speculate that Aldous Huxley was involved in Project MKUltra.

Andrew Huxley was elected a fellow of the prestigious Royal Society, eventually becoming its president in 1980. He was a professor at Johns Hopkins School of Medicine, Columbia University, the University College London, and the University of Cambridge. He and his partner Alan Lloyd Hodgkin won the Nobel Prize in Physiology or Medicine for their discovery of the basis for propagation of nerve impulses, also known as action potential.

As a teenager, Julian Huxley won a scholarship in zoology at Balliol College at the University of Oxford. He became a prominent and accomplished evolutionary biologist and eugenicist. Julian Huxley became a fellow of the Royal Society and later won the organization's prized Darwin Medal for "distinction in evolution, biological diversity and developmental, population and organismal biology" in 1956. He was the secretary of the Zoological Society of London from 1935 to 1942.

In later life, he became the president of the British Eugenics Society, renamed the Adelphi Genetics Forum in 2021, from 1959 until 1962. He also co-founded the World Wildlife Fund – along with Godfrey Rockefeller, Prince Philip, and Prince Bernhard of Lippe-Biesterfeld – in 1961. Here you see the intersection between banking, royal, and scientific power among the trustees and leaders of environmental conservation.

He became the first president of the British Humanist Association, today renamed Humanists UK, in 1958. He helped set up the Department of Biology at Rice Institute in Houston, Texas. In 1956, Huxley received a Special Award from the Lasker Foundation in the category of Planned Parenthood – World Population. Most importantly, Huxley was the first Director General of the United Nations Educational, Scientific and Cultural Organization (UNESCO). According to UNESCO's website, the agency is responsible for promoting international cooperation in education, science, culture, communication, and information.

As the name suggests, he wrote the document titled "UNESCO: Its Purpose and Its Philosophy" to describe the agency's long-term objectives as well as its ideological and philosophical underpinnings. I have posted analyses and excerpts of many works written by high level globalist insiders in the past. However, this text is unique in that it's an authentic United Nations document that outlines their official policies, philosophies, and goals. It's important to keep in mind that these views aren't just Julian Huxley's personal opinions but also represent UNESCO's guiding philosophical doctrine.

Many conspiracy researchers claim that the global elite founded the United Nations as part of a long-term conspiracy to abolish national sovereignty and establish an all-powerful one world government. The media, academia and the general public routinely dismiss these accusations as the unfounded and deranged ramblings of insane conspiracy theorists. However, UNESCO's first Director General Julian

Huxley provided written testimony in this document substantiating the agency's long-term agenda to create a single world government and a unified world culture. We will examine those admissions later in this analysis but for now just keep these concepts in mind.

Huxley begins this document by stressing that UNESCO's philosophy cannot be based on any religious theology, racial supremacy, or economic system. Instead, it will be based on a form of scientific humanism, ostensibly to improve the peace, security, and welfare of all mankind. He also stresses that UNESCO's charter is international in scope and that this humanism will be a world humanism. He emphasizes how it's "essential for Unesco to adopt an evolutionary approach".

However, Huxley points out that the process of human evolution is distinctly different from that of inorganic matter or other biological life. He believes that, from a biological perspective, man's mental capabilities have changed little since the time of Aungriacian cave-dwellers. Instead, man's evolution has resulted from technological progress, accumulated knowledge, improved social frameworks, cooperative organizations, and ideological revolutions. He also reflects on how man's evolution has given him unprecedented control over his environment. Huxley argues that man is the sole heir of evolutionary progress to date. Man is solely unique from all other biological life in that he can control his own evolutionary path and that this is the very purpose of his existence.

In order for humanity to progress and evolve, Huxley argues that mankind must deliberately implement eugenical measures. To be clear, Huxley is not referring to individuals voluntarily selecting mates with the most desirable traits and qualities. He's referring to state mandated controls over the very concept of life itself. The world government will have full authority over who lives, who dies, and who is allowed to be born.

The general public has several fundamental misconceptions regarding the true purpose of eugenical programs. Despite Huxley's claims, the science of eugenics wasn't designed to improve the overall genetic stock and qualities of the human population. This eugenical aspect was exclusively reserved for the elites themselves. They believed in improving their progeny through carefully selected breeding practices with other elite families. They weren't merely concerned with passing on pure intelligence. In particular, they valued psychopathic traits among their offspring such as cunning, ruthlessness, and manipulativeness.

However, they sought to foster dysgenic traits and characteristics among the rest of the general public. Above all, they desired a submissive and docile populace that was easily controlled. Through this process, the elite believed they could widen the cognitive disparity between ruler and ruled until they

separated into different species entirely. At this point, it would become intellectually and psychologically impossible for the plebs to ever revolt against their masters. In more recent times, technocrats like former World Bank senior economist Herman Daly have posited using genetic engineering to create smaller and shorter people as well. Aldous Huxley described this type of eugenically structured society throughout his novel “Brave New World”; one where humans were artificially created and genetically engineered into different caste classifications based on their intelligence. Bertrand Russell also describes this domestication process in his book “The Impact of Science on Society”:

“Sires will be chosen for various qualities, some for muscle, others for brains. All will have to be healthy, and unless they are to be the fathers of oligarchs they will have to be of a submissive and docile disposition. Children will, as in Plato's Republic, be taken from their mothers and reared by professional nurses. Gradually, by selective breeding, the congenital differences between rulers and ruled will increase until they become almost different species. A revolt of the plebs would become as unthinkable as an organized insurrection of sheep against the practice of eating mutton. (The Aztecs kept a domesticated alien tribe for purposes of cannibalism. Their regime was totalitarian.)”

However, there’s an even more sinister aspect underpinning the eugenics movement. The true motive of eugenics is not merely instilling the desirable traits among the different strata of society. It’s also about massively depopulating the lower classes through any means necessary. Julian Huxley directly speaks on these depopulation protocols later in this document which I’ll address soon enough.

Many people are under the mistaken impression that the eugenics movement is centered on race. This is not the case. That’s not to say that there aren’t certain “problem” races which they are targeting more heavily than others in the short term. However, the eugenics movement has always really been about killing off the poor and keeping their numbers at manageable levels. It’s always been a population control movement which masqueraded as a racialist one. The issue of race was simply used to gain public support for what would have otherwise been an extremely controversial movement.

UNESCO’s brand of eugenics has no place for standards of racial purity. Huxley emphasizes that the future of eugenics will not center on racial superiority; instead, the science of eugenics will exclusively focus on class superiority. Huxley denounced any attempt of genocidal eradication as fundamentally opposed to scientific and humanistic progress. In fact, UNESCO placed so much importance on this subject that they later issued a public statement known as “The Race Question” where they reaffirmed this position.

Huxley calls for every racial group to contribute to the common genetic pool, thus increasing human variability. Huxley stops short of promoting widespread interracial breeding, but only because of potential social difficulties rather than any biological ones. He seems to imply that if society were ever to

accept or embrace interracial mixing, then he would consider it not only appropriate but even desirable. As he describes in the following passage:

"It is therefore of the greatest importance to preserve human variety; all attempts at reducing it, whether by attempting to obtain greater "purity" and therefore uniformity within a so-called race or a national group, or by attempting to exterminate any of the broad racial groups which give our species its major variety, are scientifically incorrect and opposed to long-run human progress. On the contrary, Unesco should aim at securing the fullest contribution to the common pool from racial groups which, owing to their remoteness or their backwardness, have so far had little share in it. While the social difficulties caused by wide racial crossing may be too great to permit the deliberate large-scale use of it as a means of still further increasing the extent of human genetic variability, we must assuredly make the best use of the variability which already exists."

Huxley contends that civilization inherently produces a dysgenic rather than a eugenic effect on humanity. He warns that if left unattended that these genetic weaknesses, disabilities, retardations, mental illnesses, and infirmities would eventually halt the evolutionary progress of the human race. To combat this, Huxley advocates for a radical eugenics program implemented on a world scale. Later in the text, Huxley supports depopulation protocols as a means to achieve this.

Though a fervent eugenical supporter, Huxley grudgingly acquiesced to the reality of the prevailing political climate. In the post-World War Two era, the science of eugenics had fallen into the utmost disrepute in the court of public opinion. Huxley rightly understood that the world's populace would never accept a radical eugenics policy while these sentiments were still fresh. He realized that it would take considerable time and a monumental propaganda campaign to shift public opinion back in favor of eugenics. However, UNESCO placed such importance and priority on the eugenics cause that Huxley declared it should be "examined with the greatest care". As he describes:

"At the moment, it is probable that the indirect effect of civilisation is dysgenic instead of eugenic; and in any case it seems likely that the dead weight of genetic stupidity, physical weakness, mental instability, and disease-proneness, which already exist in the human species, will prove too great a burden for real progress to be achieved. Thus even though it is quite true that any radical eugenic policy will be for many years politically and psychologically impossible, it will be important for Unesco to see that the eugenic problem is examined with the greatest care, and that the public mind is informed of the issues at stake so that much that now is unthinkable may at least become thinkable."

Huxley's assessment proved prophetic. The global elite understood that eugenics would need a drastic rebranding under a new name and guise to ever regain the public's acceptance. The word simply had a far too negative connotation to ever hope to be salvaged. In the 1970s, the scientific establishment adopted the word "bioethics" to replace the disgraced label of eugenics. This is similar to how Edward

Bernays rebranded the word “propaganda” with the new emerging field of “public relations”. This is a very important concept to understand. In his book “The Impact of Science on Society”, Bertrand Russell pointed out how most people will support or denounce a particular system based solely on its linguistic labels rather than any actual content or merit.

From the onset of his text, Huxley admits the true purpose of not only UNESCO but also the United Nations as a whole. Huxley reveals that UNESCO must fervently work towards the creation of a one world government, ostensibly to preserve the collective peace and security for all mankind. He states, “The moral for Unesco is clear. The task laid upon it of promoting peace and security can never be wholly realised through the means assigned to it-education, science and culture. It must envisage some form of world political unity, whether through a single world government or otherwise, as the only certain means for avoiding war”. Globalist authors like Huxley routinely use the threat of war and the false prospect of peace as one of many justifications for the creation of world government.

Huxley acknowledges the creation of “world political unity” is a monumental task that falls outside of UNESCO’s scope and competency. However, Huxley suggests that UNESCO’s educational program should propagandize and indoctrinate impressionable students towards the acceptance of a global government. Huxley argues they must familiarize and influence students towards complete abolishment of national sovereignty. Instead, national sovereignty and power would be fully transferred to a world organization:

“‘Specifically, in its educational programme it can stress the ultimate need for world political unity and familiarise all peoples with the implications of the transfer of full sovereignty from separate nations to a world organisation. But, more generally, it can do a great deal to lay the foundations on which world political unity can later be built. It can help the peoples of the world to mutual understanding and to a realisation of the common humanity and common tasks which they share, as opposed to the nationalisms which too often tend to isolate and separate them.”

It's important to understand that the very creation of the United Nations, like the League of Nations before it, was part of a multigenerational conspiracy to fully establish a one world government. I’ve made numerous threads about the institutions and organizations that were instrumental in this process like the Fabian Society and Roundtable network. The Roundtable Groups – which originated out of the circles of Nathan Rothschild, Cecil Rhodes and Alfred Milner – eventually morphed into the Royal Institute of International Affairs (Chatham House) in the United Kingdom and the Council on Foreign Relations in the United States.

The Dumbarton Oaks Conference, also known as the Washington Conversations on International Peace and Security Organization, was an international meeting where proposals for the United Nations were

conceived. This conference was attended by the Big Four nations: the United States, the United Kingdom, the Union of Soviet Socialist Republics, and the Republic of China.

In Peter Grose's book "Continuing the Inquiry. The Council on Foreign Relations from 1921 to 1996", he describes how members of the Council on Foreign Relations played a prominent role in these negotiations. As he details, "Nonetheless, the Council group's members were active in the 1944 Dumbarton Oaks conference on world economic arrangements and in the preparations for the 1945 San Francisco conference to establish the United Nations". This essay is not specifically focused on the Roundtable Groups and their machinations. However, it's important to recognize that Julian Huxley is simply one in a long line of elites who have dedicated their lives to the creation of world government.

Arnold J. Toynbee, then Director of Studies at the Royal Institute of International Affairs, intimately described the motivations and methodologies of the Roundtable network. In an article for the institute's official journal, titled "The Trend of International Affairs Since the War", Toynbee revealed the conspiratorial machinations of his internationalist clique. He admitted that he and his fellow conspirators were actively undermining the very concept of state sovereignty itself. A world government, based on the model of the League of Nations, would supersede the sovereignty and function of its nationalistic states.

"In the world as it is to-day, this institution can hardly be a universal Church. It is more likely to be something like a League of Nations. I will not prophesy. I will merely repeat that we are at present working, discreetly but with all our might, to wrest this mysterious political force called sovereignty out of the clutches of the local national states of our world. And all the time we are denying with our lips what we are doing with our hands, because to impugn the sovereignty of the local national states of the world is still a heresy for which a statesman or a publicist can be - perhaps not quite burnt at the stake, but certainly ostracised and discredited. The dragon of local sovereignty can still use its teeth and claws when it is brought to bay. Nevertheless, I believe that the monster is doomed to perish by our sword. The fifty or sixty local states of the world will no doubt survive as administrative conveniences. But sooner or later sovereignty will depart from them. Sovereignty will cease, in fact if not in name, to be a local affair."

Huxley emphasizes how UNESCO, as a scientific agency, is fundamentally opposed to religious theology and teachings. He declares that UNESCO must not tolerate, and should actively attack, any religious movement or doctrine that places moral constraints on its scientific research. He states, "Unesco must see that its activities and ideas are not opposed to this body of established scientific doctrine, just as it must encourage the use of the scientific method wherever it is applicable. Thus it cannot and must not tolerate the blocking of research or the hampering of its application by superstition or theological prejudice. It must disregard or, if necessary, oppose unscientific or anti-scientific movements, such as anti-vivisectionism, fundamentalism, belief in miracles, crude spiritualism, etc". It's revealing that he

highlights fundamentalist religions as a particular threat to UNESCO's mission, since they are more puritanical and dedicated to their practices. Such a view fits with Huxley's humanist philosophy which elevates mankind to the sole arbiter of epistemological truth.

I have read many books, articles, and reports written by top globalist thinkers and planners. There is a continuous anti-religious theme that spans throughout many of these texts. It is especially prevalent among the Marxists and Fabian Socialists; however, you can also find it in the writings of the top capitalists and their agents within the Roundtable network. These authors constantly point to religion, nationalism, traditional cultures, and ethnic kinship as major roadblocks towards achieving their globalist world government agenda.

Religions have always played an important role in maintaining a functioning civilization. They have instilled moral values and character within their adherents and society as a whole. They enforce principles, tenets, and laws that everyone must obey. They prohibit sins such as murder, theft, and dishonesty. They promote monogamy and traditional family values while scorning sexual promiscuity and degeneracy. They provide moral guidance on how people should live their lives.

While the ruling class has historically used religion to justify and maintain its own power, these moralistic creeds have also limited the atrocities which they could openly commit against their own people; at least, to a certain extent. In order to maintain their power, elite families had to give lip service to these religious principles and to the sacredness of human life. Of course, they still engaged in horrific wars, massacres, and slaughters, while often provoking and justifying those acts in the name of religion.

But I would argue that these elites, and the governments they control, are only held in check by the public's religious principles. Without such constraints, the elites could act with far more impunity. The elites that dominate this world understand that human beings have an innate instinct and compulsion to believe in something greater than themselves. Historically, this need has been filled by religious worship and practice. However, this instinct doesn't simply evaporate if you destroy a people's religious faith. People will simply transfer this devotion to some other secular ideology to take its place. As a result, the elites create new ideologies that advance their long-term agenda and further their own ends. This could be anything ranging from Marxism, Malthusianism, New Age spirituality, atheism, environmentalism, technocracy, critical race theory, or even Scientism. The irony is that those who profess atheism are often as fanatical as any religious zealot, if not more so.

The communist regimes of the twentieth century are perfect examples of this, but this same dynamic exists within capitalist and Fabian Socialist societies as well. When you remove religion from a nation,

the state becomes its new god. The ruling power structure seeks to destroy any other loyalties a person may have that might supersede their obedience to the state; these include religion, family, community, and nationality. Once the state has free reign to do as it wills with no moral or public constraints, it can commit unprecedented atrocities and slaughter without consequence. The human being is no longer sacred and is merely a resource who must now serve "society".

Unfortunately, people do not seem to value or protect inalienable, constitutional rights based on secularist principles. However, people will risk and sacrifice their very lives for the sake of their religion. They will fight for their faith with incredible devotion and courage in a way that they will simply not for more temporal values. Since they believe they will be rewarded in the afterlife, they do not fear death in the way an unbeliever does. Therefore, a religious society can better protect and preserve the sacred rights of its citizens compared to that of a secularist one.

Now I want to make clear, I'm not trying to preach to or to convert anyone. Your religious beliefs, or lack thereof, are your own private business. However, these globalist technocrats like Julian Huxley repeatedly admit how traditional religions hinder and threaten their world agenda. Even from a purely pragmatic standpoint, I think that's something worth noting and considering for anybody opposed to the New World Order.

Later in this document, Huxley expounds on and promotes the idea of moral relativism. This is the belief that there are no universal or absolute moral principles. Essentially, nothing is objectively morally right or wrong; instead, morality is entirely subjective, based solely on the inclinations of a particular culture or time period. However, while Huxley propagates moral relativist principles, he acknowledges that UNESCO desires particular ethical values which promote social organization. He explains:

"On this basis, there is nothing immutable and eternal about ethics, yet there are still ethical values which are general and lasting-namely those which promote a social organization which will allow individuals the fullest opportunity for development and self-expression consonant with the persistence and the progress of society".

Huxley proclaims that the public must subordinate their personal ethics in favor of collective ethics. He describes this process as undertaking a socialization of ethics, "In general, we may say, it is becoming necessary to extend our personal ethical judgments and responsibilities to many collective and apparently impersonal actions -in other words to undertake a considerable socialisation of ethics". Now, obviously, human beings are social creatures that depend on mutual cooperation for our collective survival. Every civilization has a set of norms, mores, rules, laws, and traditions that everyone must adhere to. This is something we all accept.

However, Huxley is clearly advocating here for something else entirely. Huxley claims to oppose political systems in which the individual only exists to serve the state. However, he then immediately decries systems that promote "unrestricted individualism" as "equally erroneous". He goes on to discuss the political difficulty of UNESCO reconciling biological inequality with that of democratic equality. Huxley states that the principle of equality of opportunity must be limited to those with the necessary capabilities to take advantage of such opportunity, "It is also much harder to reconcile politically with the current democratic doctrine of equality. In face of it, indeed, the principle of equality of opportunity must be amended to read "equality of opportunity within the limits of aptitude."" Essentially, he's saying the state will limit your individual rights and opportunities according to your predetermined utility and importance.

You will only be allotted freedom so long as you don't interfere with the progress of society. He states that the human individual is meaningless and only gains value in relation to the social benefit he produces, "The human individual is, quite strictly, meaningless in isolation; he only acquires significance in relation to some form of society". Huxley talks out of both sides of his mouth here. On the one hand, he pretends to oppose systems that exploit man as a mere cog in the social machine. On the other, he immediately reduces man to his societal function rather than his sacred value as a human being.

In Huxley's system, you will not be allowed to choose your own profession or occupation. The technocrats in power will determine that for you, "For one thing they will be of great value in job selection, in picking those who are most likely to profit from a particular sort of training or are most suitable for a particular kind of work. Conversely, we shall then be enabled to lay down that certain types of men should be debarred from holding certain types of positions". You will be prevented from pursuing your passions regardless of whether your labor can supersede your biological shortcomings. Consider how many greats in their respective fields who were not the most naturally talented candidates but reached the pinnacle through other intangible qualities.

Neither will you be endowed with the same rights and liberties others receive if you are deemed mentally defective or ill. As Huxley describes, "Thus low-grade mental defectives cannot be offered equality of educational opportunity, nor are the insane equal with the sane before the law or in respect of most freedoms". What's to stop the state from diagnosing political dissidents as mentally defective or insane simply as a means of removing their liberties? In the Soviet Union, political abuse of psychiatry was a common form of political repression for dissidents. These psychiatric punishments could easily be reinstated on a global scale.

For whatever you think about democracy, and its supposed benefits and flaws, there's some very important considerations to be made here. One of the strengths of the United States is that the freedoms enshrined in its Bill of Rights are supposed to be inalienable and immutable. At least in theory, these basic protections limit governmental power and its ability to oppress its citizens. In fact, members of the Council on Foreign Relations have written articles on removing these protections that hinder their agenda.

If society is instead technocratically governed by a council of experts and elites, none of these constitutional protections will even remotely exist. If the public accepts that its rights, freedoms, and basic moral values can be restricted or altered for the benefit of the collective, then there will be nobody left to oppose the abuses of this system. Since man only has worth in relation to his societal value rather than having value in and of himself, there will be no place for any religious or moral objections to his mistreatment. This is the danger of not only moral relativism but collectivist technocracy as a whole.

Huxley briefly touches on the concept of lifelong education in this text. He states that provisions must be made to assist educational growth in not only children, but adults as well, "First, that education can be and should be a permanent and continuing process: the mind is capable of growth throughout life, and provision must be made for assisting its growth-in other words for education-among adults of all ages and not only in children and young people". UNESCO has since pursued this agenda through its Institute for Lifelong Learning.

This is something that the late "conspiracy researcher" Alan Watt warned about for decades on his podcast and website. He argued that the global elites have long sought to extend educational indoctrination beyond primary, secondary, and higher-level education into a form of lifelong compulsory schooling. He pointed out how mandatory minimum education has continuously increased throughout the nineteenth and twentieth centuries. But despite this increase, the quality of education has only deteriorated as a result. He also mentioned how, even without schooling, this lifelong educational indoctrination takes place through the media and wider culture. People are being continuously reprogrammed with their new politically correct updates.

Now this concept may sound completely farfetched or even ludicrous if you have never heard it before. However, there have been many precedents for this kind of system in the past and some continue to this day. Communist regimes throughout the twentieth century forcibly interned millions of their own citizens in re-education camps. However, even in the west, we can see this re-education agenda take shape through mandatory diversity training in the workplace.

Now, on the surface, there's nothing sinister about continuing education into adulthood. A well-balanced person should always strive to continue learning and growing throughout the course of their life. However, several important questions inevitably emerge from this line of thought. Will lifelong education be voluntary or compulsory? Will adults have the freedom to choose which topics they're interested in, or will some centralized authority decide what they will learn on their behalf? Is education a process of systematic learning that adults can do on their own, or will it be monopolized by a single authorized academic institution?

Recently, a small number of academic scholars and media outlets, such as Vice Magazine, have proposed mandatory college education for all citizens. So far, this has been a very minuscule talking point that has little public support. However, it's possible that this proposal may gain serious traction in the future, and it's something to be on the lookout for.

Whether or not this lifelong education includes literal lifetime schooling or simply periodic updates through the media and culture remains to be seen. It's hard to say whether these plans will be feasible enough to pull off in practice. However, UNESCO has made it clear that they intend to extend their "educational control" beyond adolescence and young adulthood. Instead, it will be a lifelong process ensuring they can perpetually indoctrinate the world's population according to their benefit.

Huxley argues UNESCO should expand its promotion of moral relativism in its educational program through the discipline of psycho-analysis. He contends that if infants are allowed to develop "over strong or one-sided repression" then they will acquire distortions of character and a hypertrophied sense of sin. He claims this is harmful to both the individual and wider society, "One other item which Unesco should put on its programme as soon as possible is the study of the application of psycho-analysis and other schools of "deep" psychology to education. Though some repression into the unconscious seems to be indispensable if the human infant is to develop a normal moral sense and a full personality, yet it is equally obvious that over-strong or one-sided repression is capable of producing various distortions of character and frustrations to full development, and notably a hypertrophied sense of sin which can be disastrous to the individual or to others". This is simply a continuation of Freudian psychology where the root of all mental problems is based on the repression of some primal drive; often, the repression of their sexual drive by restrictive and outdated social mores.

To make the world more efficient, Huxley seeks to manage and regulate this so-called repression. This would require extending education all the way back to the nursery itself. He states, "If we could discover some means of regulating the process of repression and its effects, we should without doubt be able to make the world both happier and more efficient. This would mean an extension of education backwards from the nursery school to the nursery itself". However, Huxley did not want to merely regulate the

process of repression and its effects. He wanted to eliminate these repressions altogether by destroying monogamy, pair bonding, and the institution of marriage. Anything that would promote traditional family values had to be abolished in favor of unrestrained sexual liberation. However, this also pertained to every other aspect of objective morality that had to be deconstructed and destroyed. When Huxley warned against adolescents developing a “hypertrophied sense of sin”, he really meant they would learn basic moral values which would inhibit UNESCO’s globalist agenda.

Furthermore, Huxley’s recommendation to extend UNESCO’s educational indoctrination to infants carries grave implications that are manifesting today. In 2006, the Scottish government implemented a plan for a program known as Getting it right for every child (GIRFEC). This program assigned a state appointed guardian, known as a “named person”, for every Scottish child. This social worker would have streamlined access with “their” assigned children without any required parental permission or supervision. This enabled governmental informants to infiltrate and surveil every household devoid of any search warrants or even allegations of criminal activity. It also undermines and supplants parental authority for governmental authority in familial life.

The United Kingdom has since adopted a sister program known as Every Child Matters for England and Wales. These programs are trial balloons, intended to be installed on a global scale. UNESCO wants to create a system where the world's population is constantly monitored and analyzed from birth to death. During an interview on August 31, 2006, then British Prime Minister Tony Blair echoed this same sentiment. He advocated for required governmental intervention into familial life from a very early age as part of a “precrime” policy. However, he took this a step further by supporting governmental intervention even before the baby’s actual physical birth. I will link a short youtube clip of this interview below.

If this system ever comes to pass, it will be the worst scientific tyranny in human history. The political abuse of psychiatry in the Soviet Union will seem like a joke in comparison to what they have planned. However, unlike previous tyrannies, there will be nowhere left to seek asylum from the global reach of this worldwide state.

One of the central tenets of UNESCO, and the United Nations as a whole, is the promotion and implementation of population control protocols. Huxley justifies these population measures as necessary for wildlife conservation and the preservation of natural resources. Huxley considers it UNESCO’s responsibility to advocate for a specific optimum population-size through its educational and cultural programs. Otherwise, Huxley claims that man’s unrestrained reproductive instincts would destroy his own environment. For UNESCO and the United Nations to achieve these population directives, it is imperative they gain public acceptance and support for the “necessity” of these policies;

even if the public remains ignorant of what these policies will actually mean in practice. As Huxley explains:

"However, if Unesco is to have a real social policy, it must not confine itself to such general studies, but must also face up to particular problems which press on the modern world. Simply as illustrative examples, I will mention population, the conservation of wild life, and semantics. The recognition of the idea of an optimum population-size (of course relative to technological and social conditions) is an indispensable first step towards that planned control of populations which is necessary if man's blind reproductive urges are not to wreck his ideals and his plans for material and spiritual betterment. The recognition of the fact that the wild life of the world is irreplaceable, but that it is being rapidly destroyed, is necessary if we are to realise in time that areas must be set aside where, in the ultimate interests of mankind as a whole, the spread of man must take second place to the conservation of other species."

For centuries, globalist thinkers and policy makers have openly published proposals for populational control. Since Thomas Malthus' "Essay on the Principle of Population" in 1798, there has been a long literary tradition of aristocratic authors penning their strategies for population reduction. The Fabian Socialists like H.G. Wells, Bertrand Russell, and George Bernard Shaw expanded and evolved these tactics in their works. The Darwin family also wrote extensively on culling the British and global populations. The Darwinian theory of evolution, and Spencer's "survival of the fittest", provided a scientific justification for the divine right of kings and that of the ruling aristocracy. The elite's inherent superiority entitles them to dominate, enslave, and euthanize the inferior classes. This is the ideological environment that Julian Huxley was raised in as a member of the British aristocracy. As such, Huxley adopted this same worldview as the philosophical framework for UNESCO.

The goal is to use the fear of climate change, pollution, water and food shortages, resource depletion, and loss of biodiversity to justify rationing, shortages, and austerity measures that will ultimately result in our depopulation. These crises also rationalize international integration and consolidation, thus advancing the cause of world government. It doesn't matter whether these perceived crises are highly overblown or even outright scams. What matters is that they terrify the public.

It is crucial to highlight the connections between the population control movement and the environmental movement. As previously mentioned, Julian Huxley was the president of the British Eugenics Society and a co-founder of the World Wildlife Fund. He also won a Special Award from the Lasker Foundation in the category of Planned Parenthood – World Population.

However, there was and still is an enormous amount of intersectionality between these social movements and organizations. For instance, the Rockefeller family has played an enormous role in

funding, leading, and supporting population and environmental causes. The Rockefeller Foundation was a prominent leader in the early eugenics and population control movements by funding the Eugenics Record Office at Cold Springs Harbor. John D. Rockefeller Jr. donated to Margaret Sanger's American Birth Control League which eventually became Planned Parenthood, an organization they've continued to finance ever since. In 1952, John D. Rockefeller III created the Population Council, which later received funding from the Rockefeller Brothers Fund.

Godfrey Rockefeller, along with Julian Huxley, was a founder of the World Wildlife Fund. The Rockefeller Foundation has continued to fund the WWF, the Sierra Club, the International Union for Conservation of Nature and countless other environmental advocacy groups. Steven Clark Rockefeller coordinated the drafting of the Earth Charter for the Earth Charter Commission and Earth Council. He also personally helped UNESCO launch the United Nations Decade of Education for Sustainable Development. He was also the Co-Chair of the Earth Charter International Council.

In reality, the population control, eugenics, wildlife conservation, and environmental movements are really a single social movement operating under various guises and fronts. All of these movements and organizations ultimately work towards the same global end; world government, depopulation, technocracy, etc.

Huxley bemoans the destruction of indigenous art and culture, specifically within third world countries. He attributes this cultural decay to capitalistic and commercial forces flooding local markets with cheap, industrial products. As a result, these native craftsmen can no longer compete against the efficiency and production of mechanized industry. He claims that these artistic, cultural, and spiritual crafts are in danger of not only debasement but even outright extinction. As he describes:

"But these arts and their accompanying crafts are in danger of disappearing entirely or of being debased or distorted by contact with industrial civilisation. The main reason for the decay of indigenous arts is that they were intimately bound up with the religious and social ideas and structure of the community and that these are being undermined or wholly destroyed by the impact of Western civilisation, with its commercialism and individualism. A second reason is the flooding of the local markets with cheap mass-produced goods of poor design and in bad taste. This not only helps to destroy the market for local products, but debases indigenous taste. A third reason is the influence, when present, of an unregulated tourist trade in "curios". When, as usually happens, this demands cheap and spurious designs, it debases the standard of local artists and the quality of their work, even though it may result in increased employment for them."

Huxley proposes several solutions to this problem. He recommends the creation of museums and libraries, not only to preserve these cultural practices, but also to increase public access and exposure to

their materials. He promotes taking these museums and exhibitions on tour so that more people may see and experience them. He also talks about preserving national parks, zoological reserves, and botanical gardens. He writes about expanding workshops and studios where students can create things for themselves firsthand.

Ostensibly, UNESCO encourages the preservation and diversity of all cultures. However, as we will see very shortly, this couldn't be further from the truth. Most of these passages are little more than babble and fluff. This provides UNESCO with the masquerade and cover of philanthropic charity. It gives the agency the humanitarian justification that it needs to exist. But its true purpose is far more malevolent.

Later on, Huxley describes how national governments are increasingly utilizing the field of public relations to convey their propaganda to the general public. He states that in a planned global society, it is essential that governments employ public relations to manipulate the public consciousness. As Huxley explains, "In a world which must be planned, governments must often assume initiative and leadership; and for this leadership to be effective, the general public must be informed of the problem and of what is in the government's mind. This is the essential function of "public relations" in the modern State". So we can see that public relations wasn't conceived merely to advance the interests of big business and national governments. It is also an essential tool for globalist technocrats, manipulating geo-politics at an international level.

Public relations and propaganda are not the focus of this particular text. There are many other books that focus specifically on that subject such as "Propaganda" by Edward Bernays and "Propaganda: The Formation of Men's Attitudes" by Jacques Ellul. However, Huxley makes a few interesting revelations that help us understand the role UNESCO plays in assisting and utilizing the public relations industry.

He describes how the use of artistic mediums and techniques are an essential element of public relations. Art conveys emotion in a way that facts and raw data simply cannot. Edward Bernays understood that propaganda relies on emotional appeals rather than factual information in order to manipulate mass psychology. Huxley espouses this same sentiment, "Art is necessary as part of the technique, since for most people art alone can effectively express the intangibles, and add the driving force of emotion to the cold facts of information". In fact, Huxley proclaims that, when used correctly, artistic public relations is one of the most essential and effective elements for mobilizing society to action.

He states that art serves an important social function for the general public. It reinforces their social roles and their relationship to their community, "Whatever the details, it remains true that one of the

social functions of art is to make men feel their destiny, and to obtain a full comprehension, emotional as well as intellectual, of their tasks in life and their role in the community". Here we see how Huxley envisions the use of public relations in art and entertainment to influence the populace towards a collectivist worldview.

Huxley very briefly touches on the various artistic mediums that public relations specialists should utilize. He advocates the use of drama since it depicts everyday life and is relatable to the average spectator. He points out that this medium is no longer restricted to the stage but can now be disseminated on film. However, Huxley pays particular attention to the use of music in artistic propaganda. He states that music can influence emotions in a way that spoken dialogue cannot, "Music makes the most direct approach to the emotions, without the intervention of any barrier of language other than its own". Since music appeals to a much broader audience, irrespective of linguistic impediments, it makes it an ideal medium for the dissemination of propagandic influence. The melody itself, not just the lyrics, manipulates the mass mind.

In his writings, Plato made similar observations regarding how music inherently influences people's emotions; and, as a consequence, the emotional tone that it conveys to its audience influences their moral virtues and worldviews as well. When used in conjunction with political and social propaganda, music can help firmly establish and entrench the emotional sentiment they're trying to convey.

For example, imagine a group of students watching a nature documentary in school. Suddenly, the narrator begins to talk about how "climate change" is threatening the earth; as he speaks, images of starving animals or clearcut forests appear on screen. Meanwhile, melancholy and somber music drones in the background conveying the emotions these students are "supposed" to feel. These children are not forming their beliefs through critical thinking and logic but rather through mindless emotional appeals. If you pay close attention while watching media, you will observe this technique firsthand.

In its document titled "Greening curriculum guidance: Teaching and learning for climate action", UNESCO encourages educational curricula to "help" students navigate, "complex climate emotions, such as climate grief or eco-anxiety". This suggests the goal of "climate education" is to induce an emotional rather than logical response among its young and impressionable audience.

Now I'm certainly not a musician, let alone an expert in musical theory. I cannot speak on how this operates on a technical or functional level. However, I do understand quite a bit about the principles of propaganda as a science. It's very revealing how Huxley, who was in charge of administrating education

and culture, was so interested in governments utilizing public relations within artistic mediums to manipulate their citizens.

Towards the end of the treatise, Julian Huxley makes an astonishing confession regarding UNESCO's true mission. He reveals that UNESCO's goal is to create a single, unified and standardized world culture, "That task is to help the emergence of a single world culture, with its own philosophy and background of ideas, and with its own broad purpose". He then says that this is the first time in history that the mechanisms for world unification are available. So, we can see that UNESCO, and the United Nations as a whole, are committed not only to a global political unification under a single world government but also to a broader cultural unification. It's important to understand that these globalist actors and institutions intend to homogenize every aspect of human life under one globalized system. Today, we see a continuity of this agenda through UNESCO's MONDIACULT 2025 Conference, which has the stated objective of drafting a "stand-alone goal for culture in the post-2030 development agenda".

This completely contradicts Huxley's previous passages where he laments the destruction of indigenous art and culture. As we've previously discussed, he blames this cultural erosion on capitalistic outsourcing flooding local markets with standardized goods and products. Now, I acknowledge that Huxley is correct in his analysis regarding the corrosive influence that the corporate sector exerts on traditional cultures. Theodore Kaczynski discussed this same idea in his work "Industrial Society and Its Future" claiming that technological progress and invention inevitably undermines tradition.

However, this blatant contradiction demonstrates Huxley's total insincerity on this matter. He doesn't care about preserving indigenous and traditional cultures. On the contrary, he wants to destroy all indigenous and traditional cultures so that they can be easily integrated into the coming world culture. Now in the short term, UNESCO seeks to promote African, Asian, Middle Eastern, and Latin American cultures as a way to deconstruct and obliterate what's left of traditional European and Western cultures. Westerners will be taught to value foreign cultures and traditions above their own. This is because western people are among the greatest threats to the ruling oligarchy. But every culture will be deconstructed and demolished once they've finished serving their purpose. Mass immigration obviously works hand in hand with this cultural warfare, but that's a different topic for another day and another book.

This is an essential concept that some here already understand, but it still bears repeating. Cultural warfare is an ancient science that dates back millennia. There are countless institutions engaged in this process today. The major tax-exempt "philanthropic" foundations (Rockefeller, Ford, Carnegie, Open Society, etc) have a long history of funding subversive social movements and NGOs. The CIA, MI6, Mossad, and other intelligence agencies also direct cultural demoralization and contamination warfare

projects aimed at the general public. The mass media conglomerates play an essential role in debasing the public's moral and cultural values. Foreign aid, as well as IMF and World Bank loans, have long been used to influence cultural policies within targeted nations.

Finally, Huxley briefly touches on the Hegelian Dialectic near the end of his text. For those who aren't aware, the Hegelian Dialectic is a technique attributed to the German philosopher Georg Wilhelm Friedrich Hegel. The idea is that the elite create two seemingly opposing systems or concepts, and then pit them against each other in an engineered conflict. People naturally adopt one of these philosophies and pick conflicting sides, never knowing that neither choice actually represents their interests. However, this conflict creates a significant amount of death, destruction, and chaos. As a result, the public becomes desperate for peace and stability at any cost. They become willing to compromise and negotiate with their enemies just to restore a sense of normalcy. However, this compromise is always steered towards a prearranged solution put forth by the puppet masters themselves. The formula follows a simple pattern: thesis, antithesis, and synthesis.

The Cold War between capitalism and communism was perhaps the largest utilization of the Hegelian Dialectic in history. Huxley envisions how this conflict between east and west might result in a synthesis leading to world unification. In short, the capitalist and communist systems will merge into a new form of governance, aptly described as technocracy. As he describes:

"You may categorise the two philosophies as two super-nationalisms; or as individualism versus collectivism; or as the American versus the Russian way of life; or as capitalism versus communism; or as Christianity versus Marxism; or in half a dozen other ways. The fact of their opposition remains and the further fact that round each of them are crystallising the lives and thoughts and political aspirations of hundreds of millions of human beings. Can this conflict be avoided, these opposites be reconciled, this antithesis be resolved in a higher synthesis? I believe not only that this can happen, but that, through the inexorable dialectic of evolution, it must happen-only I do not know whether it will happen before or after another war."

It's fascinating that Huxley deliberately uses Hegel's phraseology with the word "synthesis" to describe this compromise. He knows the power of this technique and understands that UNESCO has a key role in forming this synthesis. Huxley concludes his thoughts by reiterating the importance of this merger, "This is opportune, since this is the first time in history that the scaffolding and the mechanisms for world unification have become available, and also the first time that man has had the means (in the shape of scientific discovery and its applications) of laying a world-wide foundation for the minimum physical welfare of the entire human species. And it is necessary, for at the moment two opposing philosophies of life confront each other from the West and from the East, and not only impede the achievement of unity but threaten to become the foci of actual conflict". This is why UNESCO chose not to base its

philosophy on any one system. Those systems were always meant to coalesce into the new world philosophy upon which UNESCO is based.

The document “UNESCO: Its Purpose and Its Philosophy” by Julian Huxley is an extremely important text for understanding the globalist agenda. As a founding director for the United Nations Educational, Scientific and Cultural Organization, Huxley makes numerous shocking revelations and admissions throughout the text. He admits UNESCO’s purpose is to promote world government, eugenics, depopulation, and a unified world culture through its educational, scientific, and cultural programs. But he also discusses how UNESCO must utilize various disciplines, techniques, and concepts - ranging from moral relativism, psycho-analysis, and public relations - to achieve its mission. This primary source material provides hard, verifiable evidence corroborating the claims of decades worth of conspiracy researchers. However, it’s still merely one piece within a much larger puzzle.

I’ve provided a link below from UNESCO’s own website where you can get a PDF of this document for free if you want to read it for yourself. I’ve also included a list of quotes to back up all of the assertions that I’ve made in this analysis.

UNESCO: Its Purpose and Its Philosophy by Julian Huxley (1946):

https://unesdoc.unesco.org/ark:/48223/pf0000068197_eng

“The moral for Unesco is clear. The task laid upon it of promoting peace and security can never be wholly realised through the means assigned to it-education, science and culture. It must envisage some form of world political unity, whether through a single world government or otherwise, as the only certain means for avoiding war. However, world political unity is, unfortunately, a remote ideal, and in any case does not fall within the field of Unesco’s competence. This does not mean that Unesco cannot do a great deal towards promoting peace and security. ‘Specifically, in its educational programme it can stress the ultimate need for world political unity and familiarise all peoples with the implications of the transfer of full sovereignty from separate nations to a world organisation. But, more generally, it can do a great deal to lay the foundations on which world political unity can later be built. It can help the peoples of the world to mutual understanding and to a realisation of the common humanity and common tasks which they share, as opposed to the nationalisms which too often tend to isolate and separate them.” - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 13

“This provides external and scientific support for the democratic principle of the dignity of men, to which by its Constitution Unesco is committed. It also constitutes a complete disproof of all theses, like those of Hegelian philosophy, of Fascism, or of Nazism, which maintain that the State is in some way higher than the individual, and that the individual exists only or primarily for the State. On the other hand, we have been brought to realise that the evolution of man, though a natural continuation of that of the rest of life, is quite a different process, operating by the essentially social method of cumulative tradition, and manifesting itself primarily in in the development of societies, instead of in the genetic nature of the individuals composing them. And this at once makes it equally obvious that the opposed thesis of unrestricted individualism is equally erroneous. The human individual is, quite strictly, meaningless in isolation; he only acquires significance in relation to some form of society. His development is conditioned by the society into which he is born and the social traditions which he inherits; and the value of the work he does in life depends on the social framework which benefits by it or transmits it to later time.” - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 16

“As we have seen earlier, the unifying of traditions in a single common pool of experience, awareness, and purpose is the necessary prerequisite for further major progress in human evolution. Accordingly, although political unification in some sort of world government will be required for the definitive attainment of this stage, unification in the things of the mind is not only also necessary but can pave the way for other types of unification. Thus in the past the great religions unified the thoughts and attitudes of large regions of the earth’s surface ; and in recent times science, both directly through its ideas and indirectly through its applications in shrinking the globe, has been a powerful factor in directing men’s thoughts to the possibilities of, and the need for, full world unity.” - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 17

“Finally we come to a difficult problem-that of discovering how we can reconcile our principle of human equality with the biological fact of human inequality. Perhaps the problem is not so difficult as it appears when stated in this paradoxical form; for the contradiction largely disappears as soon as it is realised that equality is used in two very different senses. The democratic principle of equality, which is also Unesco’s, is a principle of equality of opportunity-that human beings should be equal before the law, should have equal opportunities for education, for making a living, for freedom of expression and movement and thought. The biological absence of equality, on the other hand, concerns the natural endowments of man and the fact of genetic difference in regard to them. There are instances of biological inequality which are so gross that they cannot be reconciled at all with the principle of equal opportunity. Thus low-grade mental defectives cannot be offered equality of educational opportunity, nor are the insane equal with the sane before the law or in respect of most freedoms. However, the full implications of the fact of human inequality have not often been drawn and certainly need to be brought out here, as they are very relevant to Unesco’s task.” - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 18

“Concretely, genetic human inequality is of two types. First, there is the inequality of mere difference. Some people are fair, others dark; some are tall and thin, others short and stocky; some have a natural gift for music, others for athletics; some are introspective, others practical and extrovert. Indeed, we can now definitely state that no two human beings, with the single exception of the members of pairs of identical twins, are biologically equal in the sense of possessing the same genetic constitution, so that biological difference is, for all practical purposes, universal. Furthermore, the range and degree of genetic variety in man is greater than that to be found in any other animal species. This is largely due to one of man’s biological peculiarities, namely that his local differentiation into races is not continued to the stage of separate and inter- sterile species, as in almost all other organisms, but has always been followed by migration and interbreeding. But whatever its cause, the resultant high degree of variability is a fact, and one of considerable evolutionary importance.” - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 19

“It is therefore of the greatest importance to preserve human variety; all attempts at reducing it, whether by attempting to obtain greater “purity” and therefore uniformity within a so-called race or a national group, or by attempting to exterminate any of the broad racial groups which give our species its major variety, are scientifically incorrect and opposed to long-run human progress. On the contrary, Unesco should aim at securing the fullest contribution to the common pool from racial groups which, owing to their remoteness or their backwardness, have so far had little share in it. While the social difficulties caused by wide racial crossing may be too great to permit the deliberate large-scale use of it as a means of still further increasing the extent of human genetic variability, we must assuredly make the best use of the variability which already exists.” - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Pages 19-20

“For one thing they will be of great value in job selection, in picking those who are most likely to profit from a particular sort of training or are most suitable for a particular kind of work. Conversely, we shall then be enabled to lay down that certain types of men should be debarred from holding certain types of positions. Already considerable progress has been made, though largely on an empirical basis as yet, in fitting the right man to the right job-notably by the Selection Boards for officers which were set up during the late war.” - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 20

“At the moment, it is probable that the indirect effect of civilisation is dysgenic instead of eugenic; and in any case it seems likely that the dead weight of genetic stupidity, physical weakness, mental instability, and disease-proneness, which already exist in the human species, will prove too great a burden for real progress to be achieved. Thus even though it is quite true that any radical eugenic policy will be for many years politically and psychologically impossible, it will be important for Unesco to see that the eugenic problem is examined with the greatest care, and that the public mind is informed of the issues at stake

so that much that now is unthinkable may at least become thinkable." - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 21

"First, that education can be and should be a permanent and continuing process: the mind is capable of growth throughout life, and provision must be made for assisting its growth-in other words for education-among adults of all ages and not only in children and young people." - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 30

"One other item which Unesco should put on its programme as soon as possible is the study of the application of psycho-analysis and other schools of "deep" psychology to education. Though some repression into the unconscious seems to be indispensable if the human infant is to develop a normal moral sense and a full personality, yet it is equally obvious that over-strong or one-sided repression is capable of producing various distortions of character and frustrations to full development, and notably a hypertrophied sense of sin which can be disastrous to the individual or to others. If we could discover some means of regulating the process of repression and its effects, we should without doubt be able to make the world both happier and more efficient. This would mean an extension of education backwards from the nursery school to the nursery itself." - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 33

"Though not dogma, they may, perhaps, properly be described as scientific doctrine. Unesco must see that its activities and ideas are not opposed to this body of established scientific doctrine, just as it must encourage the use of the scientific method wherever it is applicable. Thus it cannot and must not tolerate the blocking of research or the hampering of its application by superstition or theological prejudice. It must disregard or, if necessary, oppose unscientific or anti-scientific movements, such as anti-vivisectionism, fundamentalism, belief in miracles, crude spiritualism, etc. In order to do this effectively, widespread popular education is required in the facts of science, the significance of the scientific method, and the possibilities of scientific application for increasing human welfare." - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 37

"It will accordingly relate its ethical values to the discernible direction of evolution, using the fact of biological progress as their foundation, and shaping the superstructure to fit the principles of social advance. On this basis, there is nothing immutable and eternal about ethics, yet there are still ethical values which are general and lasting-namely those which promote a social organization which will allow individuals the fullest opportunity for development and self-expression consonant with the persistence and the progress of society." - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 40

“Our ethical l systems to-day are still largely predicated on a pre-scientific and nationally fragmented world. We have to relate them to our new knowledge and our new closeness to each other. Thus, for instance, the rise of modern bacteriology at once gave new ethical responsibilities to man, in such fields as water-supply, pasteurisation of milk, quarantine regulations, and public health in general; while the shrinkage of the world has for the first time made a famine in China or an epidemic in India a matter of ethical concern to the peoples of Europe and America.” - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 40

“In general, we may say, it is becoming necessary to extend our personal ethical judgments and responsibilities to many collective and apparently impersonal actions -in other words to undertake a considerable socialisation of ethics.” - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 40

“However, if Unesco is to have a real social policy, it must not confine itself to such general studies, but must also face up to particular problems which press on the modern world. Simply as illustrative examples, I will mention population, the conservation of wild life, and semantics. The recognition of the idea of an optimum population-size (of course relative to technological and social conditions) is an indispensable first step towards that planned control of populations which is necessary if man’s blind reproductive urges are not to wreck his ideals and his plans for material and spiritual betterment. The recognition of the fact that the wild life of the world is irreplaceable, but that it is being rapidly destroyed, is necessary if we are to realise in time that areas must be set aside where, in the ultimate interests of mankind as a whole, the spread of man must take second place to the conservation of other species.” - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 45

“But these arts and their accompanying crafts are in danger of disappearing entirely or of being debased or distorted by contact with industrial civilisation. The main reason for the decay of. indigenous arts is that they were intimately bound up with the religious and social ideas and structure of the community and that these are being undermined or wholly destroyed by the impact of Western civilisation, with its commercialism and individualism. A second reason is the flooding of the local markets with cheap mass-produced goods of poor design and in bad taste. This not only helps to destroy the market for local products, but debases indigenous taste. A third reason is the influence, when present, of an unregulated tourist trade in “curios”. When, as usually happens, this demands cheap and spurious designs, it debases the standard of local artists and the quality of their work, even though it may result in increased employment for them.” - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Pages 52-53

“We have already pointed out some of the social functions of art. Another exists in the, field of public relations. Every country has now woken up to the need, in our complex modern world, of public relations, which is but a new name for propaganda, that term which unhappily has grown tarnished

through misuse. In a world which must be planned, governments must often assume initiative and leadership; and for this leadership to be effective, the general public must be informed of the problem and of what is in the government's mind. This is the essential function of "public relations" in the modern State. But it is only a few pioneers, like Tallents and Grierson, who have begun to grasp how public relations should be conducted. Art is necessary as part of the technique, since for most people art alone can effectively express the intangibles, and add the driving force of emotion to the cold facts of information. "It is the artist alone in whose hands truth becomes impressive." Perhaps especially it is the art of drama which is most essential in bringing life to the issues of everyday life but that art can, of course, operate elsewhere than on the stage most notably on the films. Whatever the details, it remains true that one of the social functions of art is to make men feel their destiny, and to obtain a full comprehension, emotional as well as intellectual, of their tasks in life and their role in the community. Rightfully used, it is one of the essential agencies for mobilizing society for action. Each of the creative arts has its own special role to play in life. Music makes the most direct approach to the emotions, without the intervention of any barrier of language other than its own." - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Pages 54-55

"That task is to help the emergence of a single world culture, with its own philosophy and background of ideas, and with its own broad purpose. This is opportune, since this is the first time in history that the scaffolding and the mechanisms for world unification have become available, and also the first time that man has had the means (in the shape of scientific discovery and its applications) of laying a world-wide foundation for the minimum physical welfare of the entire human species. And it is necessary, for at the moment two opposing philosophies of life confront each other from the West and from the East, and not only impede the achievement of unity but threaten to become the foci of actual conflict." - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 61

"You may categorise the two philosophies as two super-nationalisms; or as individualism versus collectivism; or as the American versus the Russian way of life; or as capitalism versus communism; or as Christianity versus Marxism; or in half a dozen other ways. The fact of their opposition remains and the further fact that round each of them are crystallising the lives and thoughts and political aspirations of hundreds of millions of human beings. Can this conflict be avoided, these opposites be reconciled, this antithesis be resolved in a higher synthesis? I believe not only that this can happen, but that, through the inexorable dialectic of evolution, it must happen-only I do not know whether it will happen before or after another war. Since another war would be so appalling as to set back the march of human progress by centuries, I am convinced that the task of achieving this synthesis in time to forestall open conflict must be the overriding aim of Unesco." - UNESCO: Its Purpose and Its Philosophy by Julian Huxley, Page 61

Here are a few video links related to this topic. I've included Aldous Huxley's lecture at Berkeley, as well as his interview with Mike Wallace. I've also included the Tony Blair clip I briefly mentioned earlier. Also, Jay Dyer did an analysis piece on this book as well that I've linked. I have mixed feelings about Dyer's work, but this video in particular is pretty high quality. Just in case you wanted another perspective on this text. I'm also linking James Corbett's documentary titled "Why Big Oil Conquered The World". This documentary covers the history of the eugenics, technocracy and environmental movements. It shows the common thread between all of these social movements; Corbett demonstrates how the elite have created and funded all of these movements to advance their population control and world government agenda. If you haven't watched it before, I would highly recommend it. There's also a clip from a eugenics propaganda documentary that Julian Huxley took part in.

Julian Huxley + UNESCO - Alan Watt:

https://www.bitchute.com/video/dJsu4dxPeuwa

Aldous Huxley - The Ultimate Revolution 'Brave New World' (Berkeley Speech 1962)

https://www.youtube.com/watch?v=2WaUkZXKA30

Aldous Huxley interviewed by Mike Wallace: 1958 (Full)

https://www.youtube.com/watch?v=alasBxZsb40

Philosophy of Globalism - Julian Huxley, UNESCO & The Final Revolution (Half)

https://www.youtube.com/watch?v=hz4c_k9UOeo

Tony Blair discusses childrens prebirth criminal database

https://www.youtube.com/watch?v=GJqvh3raOm4

Why Big Oil Conquered The World - A Corbett Report

https://www.youtube.com/watch?v=cChEfw1nRXg

The Huxley Files - Julian Huxley Eugenics Documentary (1937)

https://www.youtube.com/watch?v=kCHdc2aw0Fw

Getting it right for Ryan

https://www.youtube.com/watch?v=BPnM7I7Gts8

John Anthony on UN Agenda 21

https://www.youtube.com/watch?v=YAz6ImYL_w8

Here are a few wikipedia pages on these topics if you're just looking for some quick general information on these topics.

https://en.wikipedia.org/wiki/UNESCO

https://en.wikipedia.org/wiki/World_Wide_Fund_for_Nature

https://en.wikipedia.org/wiki/The_Race_Question

https://en.wikipedia.org/wiki/Huxley_family

https://en.wikipedia.org/wiki/Julian_Huxley

https://en.wikipedia.org/wiki/Aldous_Huxley

https://en.wikipedia.org/wiki/Thomas_Henry_Huxley

https://en.wikipedia.org/wiki/Leonard_Huxley_(writer)

https://en.wikipedia.org/wiki/Andrew_Huxley

https://en.wikipedia.org/wiki/Adelphi_Genetics_Forum

https://en.wikipedia.org/wiki/British_Humanist_Association

https://en.wikipedia.org/wiki/Charles_Darwin

https://en.wikipedia.org/wiki/Charles_Galton_Darwin

https://en.wikipedia.org/wiki/Darwin%E2%80%93Wedgwood_family

https://en.wikipedia.org/wiki/Eugenics_Record_Office

https://en.wikipedia.org/wiki/Human_Betterment_Foundation

https://en.wikipedia.org/wiki/Human_Betterment_League

https://en.wikipedia.org/wiki/Society_for_Biodemography_and_Social_Biology

https://en.wikipedia.org/wiki/Rockefeller_Foundation

https://en.wikipedia.org/wiki/Godfrey_A._Rockefeller

https://en.wikipedia.org/wiki/Prince_Philip,_Duke_of_Edinburgh

https://en.wikipedia.org/wiki/Prince_Bernhard_of_Lippe-Biesterfeld

https://en.wikipedia.org/wiki/Steven_Clark_Rockefeller

https://en.wikipedia.org/wiki/Population_Council

https://en.wikipedia.org/wiki/Frederick_S._Jaffe

Here is a letter that Aldous Huxley sent to George Orwell in 1949. Huxley compares and contrasts' Orwells novel "1984" with his own work "Brave New World". He argues that the global power structure is more likely to adopt the subtle approach within Brave New World rather than the more overtly totalitarian methods in 1984. It's a short, interesting read.

"Wrightwood. Cal.

21 October, 1949

Dear Mr. Orwell,

It was very kind of you to tell your publishers to send me a copy of your book. It arrived as I was in the midst of a piece of work that required much reading and consulting of references; and since poor sight makes it necessary for me to ration my reading, I had to wait a long time before being able to embark on Nineteen Eighty-Four.

Agreeing with all that the critics have written of it, I need not tell you, yet once more, how fine and how profoundly important the book is. May I speak instead of the thing with which the book deals — the ultimate revolution? The first hints of a philosophy of the ultimate revolution — the revolution which lies beyond politics and economics, and which aims at total subversion of the individual's psychology and physiology — are to be found in the Marquis de Sade, who regarded himself as the continuator, the consummator, of Robespierre and Babeuf. The philosophy of the ruling minority in Nineteen Eighty-Four is a sadism which has been carried to its logical conclusion by going beyond sex and denying it. Whether in actual fact the policy of the boot-on-the-face can go on indefinitely seems doubtful. My own belief is that the ruling oligarchy will find less arduous and wasteful ways of governing and of satisfying its lust for power, and these ways will resemble those which I described in Brave New World. I have had occasion recently to look into the history of animal magnetism and hypnotism, and have been greatly struck by the way in which, for a hundred and fifty years, the world has refused to take serious cognizance of the discoveries of Mesmer, Braid, Esdaile, and the rest.

Partly because of the prevailing materialism and partly because of prevailing respectability, nineteenth-century philosophers and men of science were not willing to investigate the odder facts of psychology for practical men, such as politicians, soldiers and policemen, to apply in the field of government. Thanks to the voluntary ignorance of our fathers, the advent of the ultimate revolution was delayed for five or six generations. Another lucky accident was Freud's inability to hypnotize successfully and his consequent disparagement of hypnotism.

This delayed the general application of hypnotism to psychiatry for at least forty years. But now psycho-analysis is being combined with hypnosis; and hypnosis has been made easy and indefinitely extensible through the use of barbiturates, which induce a hypnoid and suggestible state in even the most recalcitrant subjects.

Within the next generation I believe that the world's rulers will discover that infant conditioning and narco-hypnosis are more efficient, as instruments of government, than clubs and prisons, and that the lust for power can be just as completely satisfied by suggesting people into loving their servitude as by flogging and kicking them into obedience. In other words, I feel that the nightmare of Nineteen Eighty-Four is destined to modulate into the nightmare of a world having more resemblance to that which I imagined in Brave New World. The change will be brought about as a result of a felt need for increased

efficiency. Meanwhile, of course, there may be a large scale biological and atomic war — in which case we shall have nightmares of other and scarcely imaginable kinds.

Thank you once again for the book.

Yours sincerely,

Aldous Huxley"

https://www.openculture.com/2018/08/aldous-huxley-george-orwell-hellish-vision-future-better-1949.html

Here is a letter that Aldous Huxley allegedly sent to Timothy Leary on June 6, 1961. In this handwritten letter, Huxley mentions meeting Oscar Janiger and Dr. "Jolly" West, a CIA MK-ULTRA operative. I can't verify whether this letter is authentic or not, unfortunately. I just want to specify that because I'm trying to be as honest as possible with these posts. Maybe some other Anon knows more. However, it is a fact that Aldous Huxley was an advisor to Timothy Leary and Richard Alpert during their psychedelic drug research conducted at Harvard, better known as the Harvard Psilocybin Project. If Aldous Huxley had personal connections with Dr. "Jolly" West, it would give serious credence to the claims that he was involved in MK Ultra.

"Dear Tim,

Thank you for your letter of Jan 23rd, which came during my absence -- first in Hawaii, the at San Francisco (where we had a good conference on Control of the Mind).

Alas, I can't write anything for Harper's -- am too desperately busy trying to finish a book.

At S.F. I met Dr. Janiger, whom I had not seen for several years. He tells me that he has given LSD to 100 painters who have done pictures before, during & after the drug, & whose efforts are being appraised by a panel of art critics. This might be interesting. I gave him your address, & I think you will hear from him.

I also spoke briefly with Dr. Jolly West (prof of psychiatry at U of Oklahoma Medical School), who told me that he had done a lot of work in sensory deprivation, using improved versions of John Lilly's techniques. Interesting visionary results -- but I didn't have time to discuss the details.

You are right about the hopelessness of the "Scientific" approach. These idiots want to be Pavlovians, not Lorenzian Ethnologists. Pavlov never saw an animal in its natural state, only under duress. The "Scientific" LSD boys do the same with their subjects. No wonder they report psychoses.

Yours,

Aldous"

http://www.levity.com/aciddreams/docs/aldous.html

Here's a few other threads I've made that go into different aspects of the world government conspiracy.. Some of these books also address the eugenics and depopulation aspect of the New World Order.

List of Threads:

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 1)

https://archive.4plebs.org/pol/thread/370693820/

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 2)

https://archive.4plebs.org/pol/thread/438769754/

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 3)

https://archive.4plebs.org/pol/thread/457828884/

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 4)

https://archive.4plebs.org/pol/thread/495127074/

Elite Bloodline Round Table Group/WEF/Bilderberg Group/Trilateral Commission Members (Part 5)

https://archive.4plebs.org/pol/thread/502288043/

Rockefeller Foundation, Rockefeller Brothers Fund and Rockefeller "Philanthropy" thread.

https://archive.4plebs.org/pol/thread/367027212/

Memoryholed/Redpill Documentaries, Articles, Videos, etc

https://archive.4plebs.org/pol/thread/356397077/

Elite Bloodline Central Banking Members

https://archive.4plebs.org/pol/thread/419378896/

https://archive.4plebs.org/pol/thread/351931508/

Information on Rothschild family:

https://archive.4plebs.org/pol/thread/380174569/

List of Roundtable Group member CEOs, Board of Directors and executives.

https://archive.4plebs.org/pol/thread/383999350/

Depopulation Writings and information:

https://archive.4plebs.org/pol/thread/385383532/

Russia in the Shadows by H.G. Wells Analysis:

https://archive.4plebs.org/pol/thread/410957172/

Fabianism and the Empire: A Manifesto by the Fabian Society by George Bernard Shaw Analysis:

https://archive.4plebs.org/pol/thread/415350512/

UNESCO: Its Purpose and Its Philosophy by Julian Huxley Analysis:

https://archive.4plebs.org/pol/thread/423609550/

The Impact of Science on Society by Bertrand Russell Analysis:

https://archive.4plebs.org/pol/thread/445980732

The Open Conspiracy by H.G. Wells Analysis:

https://archive.4plebs.org/pol/thread/451844211/

The Next Million Years by Charles Galton Darwin Analysis:

https://archive.4plebs.org/pol/thread/490184909

Open Society Foundations Information

https://archive.4plebs.org/pol/thread/369261705/

Elite Bloodline and Secret Society Information on Sport Leagues:

https://archive.4plebs.org/pol/thread/433595063/